

THE BLOOMFIELD GAZETTE, DECEMBER 28, 1872.

Pete's Corner.

FOR THE BLOOMFIELD GAZETTE.

IN MY STOCKING.

Yes, I'll hang it, just for fun,
In the old, the dear old spot;
Santa Claus has not yet spun
All of merry mirth I wot.

La! what could I wish indeed?
Sweet, prophetic soul be still!
Bother! I were a naughty greed
Thus anticipating Will.

But, girl, of this wise day,
Ain't as grannies were of old;
Sweet and true, I guess, as they;
Sharpen 't lest we should be sold.

This concurred, it must be
Ample plans of cottage sweet,
Near the sad, sad murmuring sea—
Just a snug, unique retreat.

Provines, in black and white,
Of a "turn-out," fit to vie
With a Bonner, if in sight;
Mine must be no envious sight.

And the avenue, in town;
Deeded must the mansion be,
To my right, by Blackstone's gown—
Simply "business," don't you see?

Pix-money must be assured,—
Say, five thousand, nominal;
If no margin be endured,
I'll just "cut up" "ominable!"

Last, my own oblivious Will,
My happiness were not complete,
Till you a policy can fill—
For life's uncertain, ain't it, sweet?

Of fifty thousand, low, indeed!
On your, to me, so precious life.
If subscribed to, I agreed
To become your little wife.

Orange.

FOR THE BLOOMFIELD GAZETTE.
A HEATHEN MARRIAGE.

(Through the kindness of Mrs. McDowell, we are enabled to gratify our young readers with the following letter from Festus Land.—Eds.)

To the Bloomfield Schools:

I dare say, my dear children, you have many of you, witnessed a marriage ceremony, and thought it very pleasant. If I were to describe to you a heathen marriage, I think you would be very thankful you were not born a heathen child.

One beautiful autumnal morning we heard that a prominent man, whose *kraad* was in sight of our house, was that day to take another wife. He had already thrice, but some of them were growing old. Of course great preparations were made; a large quantity of beer had been brewed; an ox or two were to be slaughtered; a dance and a feast are always expected, and various heathen customs are observed, some of which to us, would be very disgusting. Of course, every one is expected to wear his best attire; that of the men consists of an apron made of the skin of a goat or wild animal, or strings of monkeys' tails; this is their only clothing. They are sometimes, however, very profuse in their ornaments of brass rings, feathers and beads. The married women wear a short petticoat, made from a cow's skin, which had been tanned, or softened, by hard rubbing; this is a part of the bride's dress and is never worn before marriage. The young girl who was about to be married to this old man, how do you imagine she was taken to her betrothed? (the ceremony is always performed at the kraal of the husband). We heard a great noise of singing and shouting near the house, and on going to see what it was, I saw a number of people driving four or five head of cattle, and in front of them was the bride who had been sold or rather exchanged for cattle. You will be interested to know how she is dressed. They all wear the same style. She has no white veil or wreath of orange blossoms; her hair is all shaved off, with the exception of a tuft on the crown of her head, which is filled with a kind of unctuous red clay; this is the badge which shows that she is a wife; she wears a shirt made of a cow's skin, which also shows that she is now an Umfazi (woman) instead of Intombi (girl); but the bridal dress, or the dress which indicates her position, is an apron made from the skin of a buck ornamented with brass buttons. This is tied under her arms and hangs to her knees, she wears bead ornaments round her arms, ankles and forehead. A blanket, a few pieces of cloth, and two mats complete her trouousse. As this procession passed, I noticed my girls looked very sad; one of them remarked: "Had the missionaries never come here, that would have been our fate." I asked if they knew the girl, and to my surprise, they said "U Nosindhom—the one who ran away the time of her engagement and came here for protection." "But," I said, "did not her friends promise her, if she would go home, that she need not marry this man?" "Yes," they replied, "and for a little while they were quiet; but Usokun-simka having paid the entile, demanded them or the girl. The father's affections were stronger for cows than for his own daughter, and she was whipped and driven away to be the wife of an old polygamist whom she loathed and despised. The missionary, on hearing of this, immediately mounted his horse and rode to the kraal, not to interfere, for that he had no right to do, neither would it have been wise, but simply to find out if the girl was there against her will, and to offer her protection. On reaching the place, he inquired if the report we had heard was true. They denied every charge, saying, "Ask the girl." She said, "No, I have not been whipped; I am here willingly." The missionary said: "I know you have been whipped and are afraid to own it." She stoutly denied having been troubled in any way. "Very well," was his reply. "If you prefer to remain, you can do so. I came to tell you, you can have shelter under my roof, if you wish." The missionary then went away, and the people continued their dancing, etc. The next morning be-

fore light, U Nosindhom knocked at the kitchen door. You may be sure our native girls gave her a warm welcome. They cut off her red top, gave her soap and water for a bath, and sent her their clothing. When I went out in the morning to look after the breakfast, I found her neatly clad and as quietly at work as if she were a regular inmate of the household. She gave an account of herself, stating that she waited till the people were merry with their beer, and then she slipped away and hid in a large ant-hole, where she staid all night, in a very uncomfortable plight. Her friends were not long in finding her out; they scolded, threatened, and if they could have laid hold of her, would have dragged her away. They then coaxed and promised, and begged of her to come and speak to them, but she wisely kept within doors, and they dared not enter. She had been deceived once, and knew too well what would be her fate, if she went home. On being questioned, why she denied having been whipped, she replied, "For the reason you said yesterday, because I was afraid. I know, too, I should be watched if my persecutors knew I was there against my will." She lived with me for two years and was always a faithful, tidy girl, and, I am glad to say, ever afterwards a thoughtful girl. She learned to sew very nicely. I often felt quite proud of her needlework. She learned the Lord's Prayer, Commandments, the whole of the Scripture Catalogue in the Tract Primer, and many hymns. She afterward became engaged to a good Christian young man belonging to the Verulam Wesleyan Station. Then she went home to dig a garden and raise corn. This is a custom among all the natives, even the Christians natives observe it. The produce they are allowed for their own use after marriage. Some are ambitious to have a large crop, so that their future husbands may not think they are going to have an idle wife. So well did she behave, so faithful and industrious was she, that her father had no reason to think that she had been spoilt by living with the missionary, and for the time she remained at home, although surrounded with everything heathen, we never heard one word to her discredit. She came regularly to the Prayer Meetings, Sunday services, and often an hour in the afternoon for sewing or reading, and always brought as many with her as she could persuade to come. She also taught her little sisters to read, and many of the hymns she had learned. When the time came for her to be married, you may be sure we all took pleasure in assisting her to cut and make her clothes. Perhaps you would like to know what she had *this time* in her wedding outfit. She had two print dresses, a dark and light one; two suits of underclothes, one bleached, one unbleached; her wedding dress was white muslin: she bought some stockings and shoes, a white straw hat and veil and a pair of white cotton gloves, a pocket handkerchief and a bottle of Cologne. She brought her things for me to take care of, and I was surprised to see the good sense she manifested in her purchases, for it is not uncommon to see the natives spend nearly all for useless finery. The day before her marriage, she came for her things and to say good-bye. She looked sad, for she had left her home and friends and was now really to be separated from them. You may think she would be so glad that she was going to have a good home of her own and live as she wished, that she ought not to be sad; but even the heathens are not without natural affection. I said to her: "Are you not glad you are not now Usokun-simka's wife, living like your sisters, with other wives, amid filth and wretchedness?" You are going to a good man, I think you will be happy, and trust you will be a good wife." She replied, "I am thankful, and I know to whom I owe my blessings; I am sorry for my sisters, but I am more sorry that they are willing to live as they do. If they wished to lead better lives, they could. If they loved Christ, he would free them from their bondage." And this is one of our greatest trials, to see them contented, satisfied with their lot. We pity the people, and are sorry to see them so degraded, often unhappy, on account of their wicked lives. We wish to raise them. We tell them of the Saviour who died for them and who wished to save them from their sins, to make them happy when they die. But they are like many people in Christian lands. Very few believe the Gospel and accept it; many more believe what the missionaries tell them, and perhaps mean some time to become Christians, but far more love their own heathen customs and practices, and cling to them, caring not for God or His word.

How is it with you, my dear friends? Have you chosen to be among those whom the Lord delights to honor? Are you resisting the temptations of Satan, and trying to live holy, pure lives. You live in a land of Gospel privileges; you have pious parents and teachers to pray for you. Do not grieve them by being *willing* to live away from Christ. L. W. JELLEN.

After Dinner.

Laws are like cobwebs, which catch small flies, but are broken through by the greatest ones.

ALONZO, King of Arragon, used to say, in commendation of old age, "Old wood is best to burn; old wine to drink; old friends to trust; and old authors to read."

PARE, a noted jester in Queen Eliza's reign, being introduced to her Majesty, she was pleased to bid him advance, and tell her faults. "No," said Pare, "I do not use to talk of that which all the town talk of."

A MAN being observed to affect much gravity, and to shake his head at other men's speeches; his neighbor used to compare it "to the shaking of a bottle, which is done to see if there be anything (wit) in their heads or no."

ONE said that his great grandfather, grandfather, and father died at sea; then said another, "If I was you, I would never go to sea." Why, replied the other, "Where did your great grandfather, grandfather, and father die?" He answered, "In their beds." Then, said the first, "If I was you, I would never go to bed."

A MINISTER, being deprived for non-conformity, threatened with an angry tone: "That his ejectedment might cost a hundred men their lives, far what he could foresee." For which saying being apprehended, as a turbulent and sedulous man, he upon examination said, "He means not more than that he intended to practice physic."

A PARCEL of boys, going from a boarding-school to hunt rabbits, agreed to be silent, for fear of scaring them; but one

of the scholars, supposing they could not be scared by hearing a tongue they did not understand, cried out, as soon as he saw them, *Ecco ventiquattr' i. e., Behold the rabbits!* at which they immediately fled into their houses. And, when his companions rebuked his folly, the *wife* had replied, "Who would have thought that the rabbits understood Latin?"

SIR NICHOLAS BACON, being appointed a Judge for the northern circuit, was strongly implored for mercy, and to save his life by a malefactor, before sentence was passed; and, being inexorable on the side of justice, the malefactor at last claimed kindred with his lordship. "Prithie," said my Lord, "how do you make that out?" "Why, if it please you, my Lord, your name is Bacon, and mine is Hog," and, in all ages, Bacon and Hog have been akin." Nay, but replied the Judge: "You and I cannot be akin, unless you be hanged; for Hog is not Bacon, till it be hanged."

A statue of Columbus is to be erected in the city of Mexico.

A dreadful famine is reported among the people of the Corea.

HON. JOHN BRIGGS (the British statesman) favorite amusement is fishing.

In the next Iowa Legislature there will be a Lyon, a Bullock, two Foxes and three Ducks.

The President of Hampden-Sidney College, Va., states that but one student has died at that institution in one hundred years.

It is said that in one of the churches in New York city, a slate, containing a list of the weddings to be celebrated during the week, is hung in the vestibule every Sunday.

REV. DR. E. S. MACAY—who has been for a quarter of a century Superintendent of the Methodist Episcopal Mission at Foo Chow, China—has now been appointed to the charge of the Mission of that Church in Japan. An excellent appointment.

THE PEOPLE'S FAVORITE FAMILY PAPER IS

THE METHODIST,

An independent, wide-wake, handsomely printed, well-arranged, ably edited, high-toned weekly, devoted to the circulation of

PURE, GOOD, WHOLESOME, AND ATTRACTIVE

READING.

Its corps of editors and contributors is second to none, and no expense is spared to make it in every respect

A LIVE PAPER.

complete in every department.

—A CHOICE FAIR is always prepared for the children.

By special arrangement, there will appear each week, A LECTURE-TALK BY TALMAGE, the wonderful pulpit orator of the world, whose genius and eloquence stand vast crowds.

—A FINE ENGRAVING OF WESLEY and 28 BISHOPS of the M. E. CHURCH, PRESENTED TO EVERY SUBSCRIBER

—A set of Silver Plated Spoons for \$1, valued at

Price, \$6, \$9, \$11, and \$12.50, according to size.

P. O. Box 5,051, New York.

NORTON & CO.

JOSEPH MORTON,

Importer of

FINE CROCKERY, GLASS, CHINA TOYS, FANCY

GOODS, CUTLERY, LAMPS, SILVER,

PLATED WARE, ETC.

Invites the public to examine his fine assortment of French China, plain and decorated, Dinner, Tea and Toilet Sets, China Toys and Fancy Goods. Bisque Figures, etc., etc.

Manufacturers prices

STORES.

201 and 202 Greenwich, cor. Barclay.

843 Broadway, opp. Wallachs'.

361 6th Ave. bet. 21st and 22d streets.

—NEW YORK.

PROSPECTUS FOR 1873.—SIXTH YEAR.

THE ALDINE, DRAWN AND ENGRAVED.

An Illustrated monthly Journal, universally admitted to be the handsomest Periodical in the World.

A Representative and Champion of American Taste.

NOT FOR SALE IN BOOK OR NEWS STORES.

THE ALDINE, while issued with all the regularity, has none of the temporary or trifling character of other periodicals; it is a elegant collection of pure, light, and graceful literature; and a collection of pictures, the rarest specimens of artistic skill, in black and white. Although each successive volume affords a new series of illustrations, the real value and beauty of THE ALDINE will be most appreciated after it has been bound up at the close of the year. While other publications may claim a right to be called "original," THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution. The illustrations, in color and in black and white, are equal to the best in the world, and the paper and engravings in any shape or number of volumes for ten times its cost; and then, there are the chromes!

ART DEPARTMENT.

Notwithstanding the increase in the price of subscription last fall, when THE ALDINE assumed its present noble proportions, it has maintained its popularity, and sold more than double its former sales during the past year; proving that the American public appreciate a well-arranged, ably edited, high-toned weekly publication.

THE ALDINE will be continued for 1873, appearing to the public on July, April, July, and October, and will be sold the price of a year's subscription.

The popular feature of the elegantly illustrated "Chromes" will be continued.

—THE ALDINE is unique and original in conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.

THE ALDINE is a unique and original conception—alone and unapproached—absolutely without competition in either character or execution.